



Magic and the Communist Revolt of 1926 in Banten: a Study on the Script of K.H. Muqri Labuan

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Abstract

Studies on magic in civil revolts in Indonesia are remarkably scarce. The use of magic in Bantenese revolts are presented in the works of Kartodirdjo (1966) and Williams (1982,1990). This article explains several aspects of magic such as the form, the ritual, and the sources related to magic sourced from the Script of K.H. Muqri Labuan, one of the important figures in the communist revolt of 1926 in Banten, by using philological and historical approaches. The Script was written by K.H. Muqri during his escapee from Surabaya to Mecca when the Dutch colonial could defeat his rebellion in Labuan. His script is 17,5x21 cm consisted of 540 pages written in Jawi and Arabic. It mostly contains the magical formula and *wird* of several *tariqa*. It also comprises his genealogy, the magical licence (*ijâzah*) he obtained, his journey notes to Mecca, his activities during living in Mecca, and the list of his disciples.

Keywords: *Banten, Magic, Tariqa, Social Revolution, Communism*

A. Introduction

Kartodirdjo called Banten as the most rebellious area in Java during the 19th century (2015:3). No less than 20 unrests of Bantenese people was happened during less than 100 years (Lubis, 2004: 8-9). The peak of the Bantenese uprisings in the 19th century was the peasant revolt of 1888 in Banten.

Kartodirdjo & Williams' works are two important works which comprehensively explain how 'ulamâ' were actively involved in the revolts,

both the peasant revolt of 1888 and the communist revolt of 1926 in Banten. Based on these two works, I find a linkage in both of the revolts were the supernatural or magical means performed and led by 'ulamā'.² Williams, for instance, noted that towards the communist revolt of 1926, many people were fasting. I presume that they were performing *puasa mutih*, a kind of fasting which was usually performed for practicing a certain kind of magical sciences (1990: 220-221). Such condition was also occurred in the peasant revolt of 1888 in Banten as stated by Kartodirdjo (2015: 183) and in the practice of certain tariqa in Banten as clarified by Martin van Bruinessen (1992: 215 & 1999).

The practices of magic in Banten still survive up to the present day. The initial study of Bantenese magic was conducted by Tihami (1992). He comprehensively describes the *symbiosis mutualism* between magic and traditional leaderships in Banten involving *kiai* (religious figures) and *jawara* (local strongmen). Moreover, Nitibaskara's work (1993) tells the practices of *black magic* in some areas of Banten in the past. Ulumi's study on magic (2004) also affirms that magic become one of *worldviews* of Bantenese people so that magic were realized in many aspects of their life. Furthermore, the use of magic in *pesantren* was studied by Ahmad (2005) and Al-Ayubi (2012). The recent study on magic was discussed by Humaeni (2014). He comprehensively describes the acculturation aspects between Islam and local culture in the Bantenese magic that was manifested in many parts of Bantenese people life.

This article will answer two main research questions: what kinds of magic are noted in the K.H. Muqri's script and what is the historical context of the script? To answer these two main questions, I use philological and historical approaches. The initial one is used to find out the content of the script and the former one is used to explain the historical context of the script.

B. Description on the Communist Revolt of 1926 in Banten

The development of communism in Indonesia cannot be separated from two great organizations: *Sarekat Islam* (SI) and *Indische Social Democratische Vereeniging* (ISDV). The relationship between SI and ISDV, according to Williams (1982: 8), as a matter of fact deals with the intention of ISDV to obtain the more mass. To achieve this, ISDV conducted the *block-within* strategy into SI. In the context of Banten, such a relationship became more interesting. Hasan Djajadiningrat, the younger brother of the regent of Serang, Ahmad Djajadiningrat, was the chairman of SI Serang (unit Banten) as well as a member of ISDV, and was appointed as the center executive of the party in 1918. He became a member of ISDV/PKI (Indonesian Communist Party) until he was dead in the end of 1920 (Mc.Vey, 2009: 525).

As an area which was well known being fanatic into Islam, Banten became an area which was difficult for the progress of the ideology of communism. Communism in Banten initially developed very slowly. In 1924, the government noted that there were only two members of PKI in the Residence of Banten (Williams, 1982: 11). Due to the establishment of this 37th section of PKI in Banten, the image of communist party became stronger in the view of society (the peasants). They believed that this party was a strong rival of the Dutch colonial government and it got international supports. The society that was in the restless situation because of economical aspect, especially on the tax problem, laid a great hope on this party to bring them out of the Dutch power. Hence, this party got great supports from the people who were ready to move. In Februari 1926, it was noted that the members of this party were 12.000 people (Williams, 1982: 24-25).

The supports from the people (the peasants) were regarded not sufficient. It should be a bridge to connect the PKI elites and the peasants. Therefore, one of efforts they used was by recruiting '*ulamâ*' and *jawara*. To recruit '*ulamâ*', two PKI figures who had good Islamic knowledge were Ahmad Bassaif dan Hasanuddin. Both of them intensively shouted out that there were similarities between Islamic teaching and communism. According to them, a collaboration between these two great powers would produce good results, i.e. the expelling of the infidel government from Banten. Moreover, they also made a propaganda to make the '*ulamâ*' believe that PKI was the party that would continue the hassle of Sarekat Islam (Williams, 1982: 26-27).

The involvement of '*ulamâ*' in the Indonesian Communist Party (PKI) had increased the total numbers of the followers of PKI. It was proven when PKI succeeded to recruit Haji Tb. Achmad Chatib, the former of the chairman of SI Labuan as well as a son in law K.H. Asnawi Caringin, a charismatic '*ulamâ*' in Banten at the time. His involvement in this party gave a significant impact to the great number of the participants of the party. By his joining in this party, the earlier members of SI, his colleagues, his brother in law (Tb. Emed) also joint the PKI. Moreover, as soon as many *kiai* had joint this party, K.H. Muqri Labuan, K.H. Madoen, K.H. Ichyar, K.H. Emed, K.H. Yahya Petir Serang, along with their disciples (*santri*) also joint the PKI. Indeed, K.H. Abdul Hadi from Bangko took all the villagers of his village to join this party. By the participation of many '*ulamâ*' in this party, the meetings of this party sometimes were conducted in the mosques, prayer houses (*langgar*), or *pesantren* (Williams, 1990: 185-186).

The effort of PKI rebellion had been known by the Dutch colonial government. It had caused the powerful arrest of the PKI boards. Puradisastra fled to Garut to avoid the arrest while Achmad Bassaif fled to Batavia to prepare the similar rebellion. Hasanuddin was arrested by the police when he was in Batavia. The arrest of Michnar on August 13th 1926 and the finding of

documents on rebellions became an initial cause for Dutch Colonial Government to arrest other members of the party. After Mohammed Saleh, Djarkasih, Haji Ayip Ahmad, Arman, and Haji Mohammed Noer (the secretary of DO) had been prisoned, Tb. Hilman and Ishak as the main actors of the party were also arrested in September 1926. Furthermore, Puradisastra was caught in Garut, and was brought to Serang. Two figures had not been caught by the government, Bassaif and Haji Tb. Achmad Chatib. Bassaif was conducting a meeting in Batavia at the moment (Williams, 1990: 202-206).

Haji Tb. Achmad Chatib had not been caught because he was regarded not having enough evidences for his participation. He got a guarantee from his father in law, K.H. Asnawi Caringin, who convinced that Chatib was not involved in the revolt. However, after the government had obtained enough evidences, the troops of *Veldpolitie* were sent to catch Haji Tb. Achmad Chatib on October 23th 1926, (Williams, 1990: 217).

In the morning of November 12th 1926, the market of Labuan seemed busy. It was recorded that the sale of salt and white clothes increased for several days. It was also reported that many people in this area had been fasting for several days. At one night, hundreds people led by K.H. Muqri and K.H. Ilyas got on together in a village of Bama. The arms were dispensed to the mass. This meeting ended by performing "*salat perang*", a kind prayer for wars. The arrest of high rank officials of the party did not apparently lessen their intention to conduct a rebellion. The similar condition was also implemented by K.H. Moestapha who concentrated 700 hundred in the village Pasar Lama, near Caringin. In Menes, Haji Hasan and Entol Enoh led a revolt troop. After all groups had been ready, the insurgents attacked the city in the mid-night. Their targets were the houses of government officials in Labuan and Menes. On November 13th 1926, the government troops succeeded striking back the troops led K.H. Muqri. On November 15th 1926, the troops led K.H. Muqri reattacked the supporting troops from Batavia.

At night on November 15th 1926, they initially planned to reattack to Labuan. However, in the afternoon, 500 insurgents who wore white clothes and 1 person who took a flag written with "By the help of God, everything could be achieved" were attacked by a troop led by Kapten Becking. Due to unbalanced arms, the insurgents could be repulsed by the government troops. After this incident, the government troops kept watch and patrolled until the day after. The revolt was successfully suppressed (Williams, 1990: 220-226).

Because of the revolt, 1300 people were caught (Williams, 1990: 239). However, many people could rescue from the arrest. K.H. Muqri was one of the figures who succeeded to rescue from the arrest. After his troop was repulsed, he fled to Ciruas and hide himself in a house of K.H. Rafiuddin, one '*ulamâ*' who was not involved in the revolt. K.H. Muqri then lived in Ciruas for a long moment until he finally decided to go to Surabaya and

impersonated as a pilgrim and shipped out to Mecca. In Mecca, he used a pseudo *Syaikh Kabir*. In 1960, he returned to Indonesia based on the request of President Soekarno (Williams, 1990: 243).

C. Biography of K.H. Muqri

On his Script, K.H. Muqri mentioned his full different names. On page 296 of the Script, his full name was Haji Abdul Hamid Ilyas Muhammad al-Muqri. In the *Ijâzah* (a magical licence) of *Mujarabâtal-Dairabi* (page 370 of the Script) he mentioned his full name Haji Muhammad Abdul Hamid Muhammad Muqri and Abdul Hamid Muhammad Muqri bin Haji Sukiya; while in the genealogy of the *tariqa* of *Qâdiriyyah wa Naqsyabandiyyah*, his name was noted as Abdul Hamid Muhammad al-Muqri. No exact year when was he born. Based on interviews to several informen who had ever learnt and met K.H. Muqri several months before his death in 1959, it was assumed that at the moment K.H. Muqri was 90 years old. Mufti Ali, et.al. (2007: 20) assumed that he was born in 1860s. This assumption was based on the time of the process of *ijâzah* of *Dalâil al-Khairât* received by K.H. Muqri in 1300 H/ 1880. It was ensured that in this year K.H. Muqri had been of age (*aqil balig*).

K.H. Muqri was born from the couple of Haji Sukiya (d. 1902) from Kampung Trumbu, Desa Masjid Priyayi Kecamatan Kasemen and Hajjah Jolemah from Bengkung Mengger Pandeglang (Mufti Ali, et. al., 2007: 19). Hence, it is logical if he wrote his script not only in Arabic, but also in Javanese language and Sundanese language as his parent native languages. K.H. Muqri took in marriage with his first wife, Hajjah Maimunah binti H. Masyadi from Labuan in 1917. He had two sons from his first marriage: Muhammad Syibli and Ahmad Syatibi. In 1931, K.H. Muqri he got marriage with Hajjah Fatimah binti Muhammad from Cakung Jakarta and possessed 5 children: Sarah, Jauhariyyah, Hania, Luthfiyah, dan Muhammad Arkam (Mufti Ali, et. al., 2007: 21).

His basic Islamic education was taught by his own father. Furthermore, his father sent him to learn under the supervision of K.H. Muhammad Zuchri in Petir Serang. In this *pesantren*, K.H. Muqri learnt Arabic and Islamic mystical sciences (mystical and magical sciences). After several periods, he went to Mecca for deepening traditional Islamic knowledge under the supervision of several teachers (Mufti Ali, et. al., 2007: 22).

D. The Script of K.H. Muqri

a. The Description of the Manuscript

The Script is a diary which consists of different themes. This script is a book-shaped script that uses 60 grams of hvs paper. The format of the manuscript is 17,5x21 cm or A5 form that are bound by using threads. There

are 19 units of guidelines. The cover of this manuscript is black thick carton covered by red jacket with black dots pattern. The number of manuscript's page is 540 pages. Meanwhile, the number of the torn page is 14 pages. Beside it, there are 72 pages which already separated from the binding. Then there are also 12 small pieces of paper of various sizes.

The condition of the manuscript is quite good, except for a few pieces separated from the binding and the edge of the paper that has been folded and torn. The text is still readable. Text was dominantly written by using black ink. Besides the black ink, the text was also written by using blue ink. There are also guidelines created by using sort of small red marker. Currently, the Script of K.H. Muqri already fully digitalized, whereas the original manuscripts is hold by the descendants of K.H. Muqri.

The number of line in each page is different. There are some pages that consist of pedigree charts, some pages are fully written text as the number of guidelines, and some are only reached 21 lines in a page. There are some languages used in the manuscript among other Arabic, Malay, Javanese-Banten, and Sundanese. The script used is Arabic and Jawi script. Some Arabic texts use punctuation and some are not. Type of calligraphy used in the manuscript is *riq'ah* and *naskhi*. There is no page numbering except pages that had been made by previous researchers using a pencil.

In general, this manuscript consists of genealogy of K.H. Muqri's family, including his ancestors and descendants as the results of the two marriages, *ijazah* received by K.H. Muqri from the *tariqa* (mystic brotherhood), the book of Islamic magic, *wird*, *qasida*, and magical formulas. List of his students who received *ijazah* from him was also recorded in this manuscript. There are also some notes about the daily life of K.H. Muqri during his stay in Mecca. The rest of the manuscript provides *wird*, prayers, *hizb*, and magic formulas in a variety of forms. We can identify the date of the notes from the year written in his writings. On page 9 of this manuscript for instance, it is written:

Haji Muhammad Toyib bin Haji Abdul Ghani Kadujawer Labuan Caringin has debts to Muhammad al-Muqri bin Haji Sukiya. The ship ticket and other things 37 cents of gold. Thirty seven cents of gold year 1346 # 1926 # 1347

The years written in the note namely 1346 (1926) and 1347 (1927) are years when the revolt in Banten occurred. Because the revolt occurred in the medio of November, I assume that K.H. Muqri started to write the notes when he traveled to Mecca to avoid his arrest at the end of 1926 until the beginning of 1927.

b. The Elements of Magic in the Manuscript

In Islamic tradition, the magic is called the Islamic magical science (*Ilmu Hikmah*). Classical sources popular among Muslims among other are *Syams al-Ma'arif al-Kubrâ* and *Manba' Uşul al-Hikmah* written by Abû al-'Abbâs Aḥmad bin 'Ali al-Bûni (d. 622 H /1220 AD), *as-Sirr al-Jalîl* written by Sayyid Abi al-Ḥasan al-Syâzîli, and *Khazînat al-Asrâr* written by Sayyid Muḥammad Ḥaqqî al-Nazîli, and many similar books that spread in the Muslim world (Humaeni, 2014: 184-186). Although some experts strictly separate between sufism and Islamic magical science, the influence of sufism and sufi's view on Islamic magical science can not be ignored, especially when they grow beyond their cultural and geographical origin for a long time. Therefore, it is very reasonable when the student of mystical science can also learn sufism and Islamic magical science at the same time as indicated by K.H. Muqri's note in his diary.

1. K.H. Muqri and Tariqa

In his Script, the authors finds indications of K.H. Muqri's interest on tariqa (mystical brotherhood) and sufism. There are four tariqas that I find in the manuscript, namely Qadîriyyah wa Naqsyabandiyyah, Syažiliyyah, Tahâwiyyah, and Idrîsiyyah. However only one tariqa that was seriously followed by K.H. Muqri. In the sheet that is detached from binding manuscripts I find the genealogy of Qadîriyyah wa Naqsyabandiyyah tariqa which indicates his closeness to it. The genealogy as written:

Abdul Hamid Muhammad al-Muqri - Syaikh Arsudin - Syaikh Muhammad Qaridah - Kiai Marzuq - Kiai Abdul Karim Tanahara - Syaikh Ahmad Khatib Sambas - Syaikh Syams ad-Dîn - Syaikh Murâd - Syaikh 'Abd al-Fattâh - Syaikh 'Utsman - Syaikh 'Abd ar-Rahîm - Syaikh Abû Bakr - Syaikh Yahyâ - Syaikh Husam ad-Dîn - Syaikh Wali ad-Dîn - Syaikh Nûr ad-Dîn - Syaikh Syarîf ad-Dîn - Syaikh Syams ad-Dîn - Muḥammad al-Ḥattâk - Syaikh 'Abd al-'Azîz - Syaikh Sulţân al-Auliyyâ` al-Quţb al-Gauş Sayyidinâ al-Syaikh 'Abd al-Qâdir al-Jailani - Syaikh Abi Sa'id Maḥzumî - Syaikh Abi Ḥasan 'Ali al-Hakkîrî - Syaikh Abu al-Faraj al-Tartûsi - Syaikh 'Abd al-Wâhid al-Tamîmî - Syaikh Abi Bakr al-Syibli - Syaikh aţ-ţâifah aş-şūfiyah Abû al-Qâsim Junaid al-Bagdâdi - Syaikh Sarî al-Saqatî - Syaikh Ma'rûf al-Karkhi - Syaikh Abi Ḥasan 'Ali bin Mûsâ al-Riḍa - Syaikh Mûsa al-Kâzim - Imâm Ja'far al-Şadiq - Syaikh Muḥammad al-Baqir - Imâm Zain al-'Ābidîn - al-Syahîd Sayyidinâ al-Husain - Sayyidina 'Ali K.W. - Sayyidina Muḥammad Saw. - Jibrâil - Allâh Swt.

In addition, I also find in the Scriptsome *wird* of Qadiriyyah wa Naqsyabandiyah tariqa and short writing on the nature of the Qadiriyyah wa Naqsyabandiyah. At the end of the Script, we can find the list of his students. In that list, the first year when his students received the *ijazah* is 1352 H / 1934 AD.

For the three other tariqas, I don't find any genealogy of the tariqa but I find a brief description of the three tariqas. Thus I am not sure whether he belongs to the three *tariqas* or not. For Sya'ziliyah, the author only finds *ijazah* of *hizb al-bahr*, *hizb al-bar*, dan *hizb al-naşr*.

2. K.H. Muqri's Prayers

In the Script of K.H. Muqri, we can also find several prayers and *wird* to be carried out by his students such as *wird tahlil*, *tasbih*, *tahmid*, and *takbir*. The popular prayers among the people can also be found in the Script, such as prayer 'Akasah,³ and Haikâl 1-7, prayer for pregnant women, and prayer to expel the influence of jinn from the human body (*ruqya*/exorcism). In addition, there are also Qudhi prayer, 'Arsy prayer, the Prophet Danial prayer, and other prayers written in the Script. Here's an example of a prayer to do exorcism based on the *hadiş* narrated by Khâlid bin al-Walid:⁴

Bismillâhi al-rahmân al-rahîm, bismillâh al-laẓi lâ yaḍurru ma'a ismihi syai'un fi al-arḍi wa lâ fi al-samâ'i wa huwa al-samî' al-'alîm

3. K.H. Muqri's Islamic Magical Science (*Ilmu Hikmah*)

a). The Form of Magical Formula

There are five forms of magical formula in the Script among other: al-Qur`ân formula, non al-Qur`ân formula, *şalawât*, prayers or *hizb*, and picture.

Here's an example of a formula derived from the al-Qur`ân to increase semen and body aches:⁵

Bismillâhi al-rahmân al-rahîm, ar-rahmân, 'allama al-Qur`ân, khalaqa al-insân, 'allamahu al-bayân, al-syamsu wa al-qamar biḥusbân, inna 'alainâ jam'ahu wa qur`ânahu, fa izâ qara`nâhu fattabi' qur`ânahu, şumma inna 'alainâ bayânahu, bal huwa qur`ânun majîd fi lauḥin mahfûz, sanuqri'uka fa lâ tansâ, iqra' wa Rabbuka al-akram, al-laẓi 'allama bi al-qalam, 'allama al-insân mâ lam ya'lam...

For the magical formula that is not from al-Qur`ân called *Barhatiyyah* prayer that functions to make others fear to us:

Barhatihin, karîrin, fûrânin, marjalîn, tasylihîn, bazjalîn, tarqabin, barhasyin, galmasyin, hauûfirin, qaltahûdin, barsyânin, kazahîrin, namûsyalakhin, barhayûlâ, yasykilakhin, bikahfahûniyyatin, bisyârisyin, fûnisyin, qazmazin, anfalilaiûtin, qabrâtin, giyâhan, kaidahûlâ, syamkhâhirin, syamkhâhirin, syamhâhirin, syamhâhirin, syamkhâbârûkhin, subhâna man laisa kamiûlihi syai`un wa huwa al-sami` al-baûûir...Aûûibû ayyuha al-arwâh aûûfâhirah min al-arwâh al-jin, an takhafûni `an al-nâs ajma`in, al-wahâm, al`ajl, alsâ`ah

The *ûalawât* to the Prophet Muhammad are more often read in a series of prayers and *wird*. However, there is also a prayer read in a special occasion, either in the form of popular *ûalawât* or in the form of *ûalawât* created by the 'ulamâ`. In the Script there is *ûalawât* that inaugurated to K.H. Muqri on the evening of Tuesday 29th month of Mawlid in 1364 Hijri:⁶

Allâhumma ûalli `alâ Sayyidinâ Muûhammadin, al-fâtiûhi limâ ugliqa wa al-khâtimi limâ sabaqa, al-nâûûiri al-haq bi al-haq wa al-hâdi ilâ ûirâtika al-mustaûûim wa `alâ âlihi haqqa qadrihi wa miqdârihi al`azûim

This formula should be recited 41 times and followed by reciting al-Fâtiûha and then ask to Allah what he wants

The fourth form is a series of prayers, known as *ûizb*. The word *ûizb* in the Arabic tradition refers to "flock" and "groups,". The word *ûizbullâh* for instance refer to a bunch of armies of God. The word *ûizb* can also be used to refer to drifting clouds. In *tariqa*, it means a particular passage, also called *wird* or supplications (Hadi, 2007: 1-2).

In his Script, K.H. Muqri received *ijâzah* of some *ûizb*, namely *ûizb al-a`zam*, *ûizb al-Imâm Muhyi al-Dîn ibn Zakariyâ Yahyâ ibn Syarîf al-Dîn al-Nawâwi*, *ûizb al-Dûr al-a`lâ*, *ûizb al-bar*, *ûizb al-naûûr* and *ûizb al-baûûr*. The following text is called *ûizb al-naûûr*:⁷

Bismillâhi al-rahmân al-rahûim, wa qâla Mûsâ innî wa`aûtu bi Rabbi wa Rabbikum min kulli mutakabbirin lâ yu`minu bi yaum al-ûisâb (read 3 times)..

Bismillâhi al-rahmân al-rahûim, innâ fataûûnâ laka fatûûhan mubûinan li yagfira laka Allâh mâ taqaddama min ûanbika wa mâ ta`akhhara wa yutimma ni`matahu `alauka wa yahdiyaka ûirâûan mustaûûiman wa yanûûuraka Allâhu naûûran `azûzan (read 3 times)..

Bismillâhi al-rahmân al-rahûim, Allâhumma bisaûûwati jabarûut qahrika wa bi sur`ati igâûati naûûrika wa bi ûûratika lintihâki hurumâtika wa bi himayâtika li

man ihtamâ bi âyâtika nas`aluka yâ Allâh (read 3 times), yâ samî`u yâ qarîbu yâ mujîbu yâ sarî`u yâ muntaqimu

Meanwhile *hizb al-baḥr* as follows:⁸

Naṣrun min Allâh wa fathun qarîbun wa basysir al-mu`minîn huwa al-awwalu wa al-âkhiru wa al-ẓahiru wa al-bâḥinu wa huwa bi kulli syai`in `alîm, laisa kamiṣlihi syai`un wa huwa al-samîu al-baṣîr ni`ma al-maulâ wa ni`ma al-naṣîr gufrânaka Rabbanâ wa ilaika al-maṣîr lâ haula wa lâ quwwata illâ billâhi al-`aliyyi al-`aẓîm nahnu fi kanafi Allâh nahnu fi kanafi Rasûlillah ṣalla Allâhu `alaihi wa sallam...

The last form of the formula is an image that functions as a amulet or something that has magical function. There are several variations of the magic formula in this form. The first image with certain forms like this:⁹

To have a child, this is the amulet. It should be written in the good time, God willing it will be effectual.

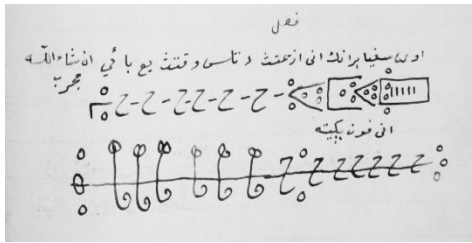


Photo1 [Source: Helmy F.B. Ulumi]

Second, drawing a series of letters and Arabic numerals without a frame as below:

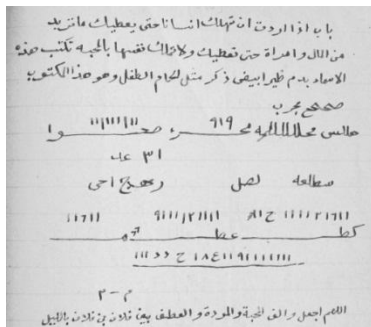


Photo2 [Source: Helmy F.B. Ulumi]

Thirdly, the geometric chart, generally square, triangle and circle. This chart has various forms. The chart can be formed from the Arabic sentence—generally it is derived from the verses of the al-Qur`ân (Photo 3), or the chart is formed from several lines. The last chart also has considerable variation. There is a chart of a simple square shape which is divided into several spaces from three to dozens. The chart contains pictures form (Photo 4), picture of numbers (Photo 5), Arabic letters image (Photo 6), image of the verses of the al-Qur`ân (Photo 7), a mixture of Arabic letters and the specific image (Photo 8), or a mixture of various forms (Photo 9).

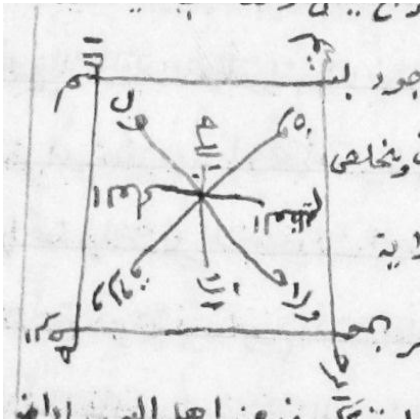


Photo 3 [Source: Helmy F.B. Ulumi]

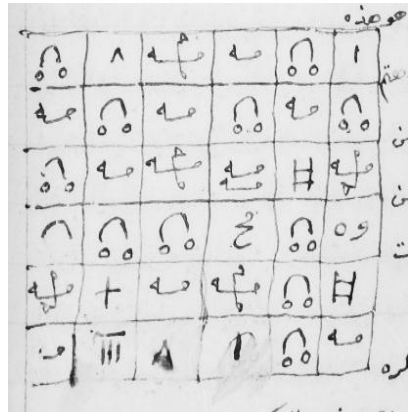


Photo 4 [Source: Helmy F.B. Ulumi]

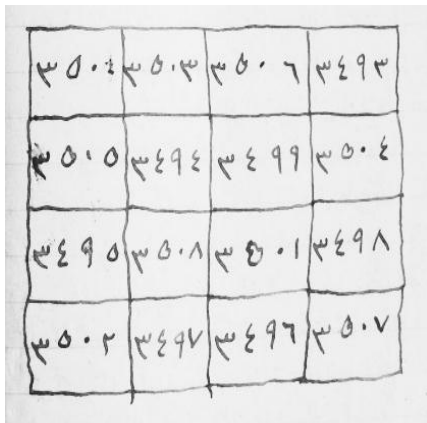


Photo 5 [Source: Helmy F.B. Ulumi]



Photo 6 [Source: Helmy F.B. Ulumi]



Photo 7 [Source: Helmy F.B. Ulumi]

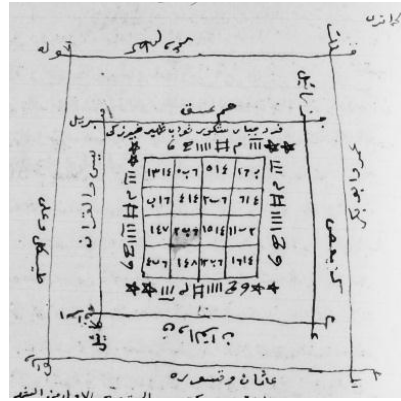


Photo 9 [Source: Helmy F.B. Ulumi]



Photo 8 [Source: Helmy F.B. Ulumi]

b). The Ritual of Magical Formula

Various forms of magic formula as described above also have a variety of treatments and procedures for the implementation of the rituals. In the Script, I find at least seven variations of treatments and rituals. First, the amulet that can directly be used or placed somewhere. Second, the amulet that before it is used, there should a special ritual in advance. Third, certain formulas that can be read directly. Fourth, certain formulas that should be read and at the same time, the performers do a certain symbolic actions. Fifth, certain readings are repeated recited with a certain amount for a certain period of time. Sixth, certain readings repeated with certain period of fasting. Seventh, a mixture of various treatments and rituals.

Due to lack of space in this paper, I will only show two examples, namely examples for the fourth and sixth form of the magic formula. The following is the fourth example of how *hizb al-bahr* practiced:¹⁰

And if the warship wants to go to the war or people who want to help the people who went to war, take ablution, complete the ablution, then pray two *raka'at*. In the first *raka'at* read al-Fâtihah and *suraal-Fath* and in the second *raka'at* read al-Fâtihah and Tabârak *al-laẓi bi yadihi al-mulku*. After greeting, circulate the body to “*jihati*”¹¹ enemies and grab a handful of soil or sand under the seat then read *ḥizb* Abi al-Ḥasan al-Syaẓili called *ḥizbal-bahr*. When you read “*wa sakhkhara lanâ ḥâza al-bahr*” add this: “*yâ gâlibu laisa maglûban, yâ qâhiru gair maqhûr, yâ qâdiru yâ nâṣiru, as`aluka bistiawâ`i qahrika wa galabatika `alâ al`arsy an tuqalliduni bi saifi humâyatikaand so on.*”¹²

After that you read “*kamâ sakhkharta al-bahr li sayyidinâ Mûsâ `alaihi as-salâm, ilâ âkhiri al-ḥizb al-bahr.*”

Then read “*sayuhzamu al-jam`u wa yuwallûna al-dubura bal as-sâ`atu adhâ wa amar.*” Then throw the sand in your hand to the enemy.

Insyâ Allah the enemy will be lost.

Example of the sixth form is *laqad jâ`akum* practiced:¹³

This is *khawâṣu* “*laqad jâ`akum...*”¹⁴

It should be practiced¹⁵ by fasting three or seven days. Every night you should read “*laqad jâ`akumulâ âkhirihi*” 2103 times. After that, it should be recited after the five prayers 7 times “*laqad jâ`akumulâ âkhirihi*”, after that recite:

Bismillâhi al-rahmân al-rahîm, wa ṣalla Allâh `alâ sayyidinâ wa maulanâ Muḥammadin, wa `alâ âlihi wa ṣahbihi wa sallim taslîman dâiman. Harastu nafsi wa dinî wa ahli wa aulâdi wa abnâti.....and so on.¹⁶

If you want to perform jihad, read “*laqad jâ`akumulâ âkhirihi*” three times. Then read “*laqad jâ`akum*” once. After that read “*fa`in tawallauw faqul ḥasbiya Allâh lâ ilâha illa huwa `alaihi tawakkaltu wa huwa Rabb al`arsy al`azîm*” once. After that read *takbir* 3 times, namely Allâhu Akbar Allâhu Akbar Allâhu Akbar, then you should go to the front and do not retreat, insyâ` Allâh will protect you.

c). The Source of K.H. Muqri Magical Formula

K.H. Muqri obtained the *ijâzah* of the *tariqa* from many sources either in the written form in his Script or not. I find three types of the source in which he obtained the *ijâzah*. First, the magical formulas which have clear genealogy in his Script. K.H. Muqri has the *ijâzah* for *ḥizb al-a`zam*, *ḥizbal-Imâm Muhyi al-Dîn ibn Zakariyâ Yahyâ ibn Syarîf al-Dîn al-Nawâwi*, *ḥizb aldûr al-a`lâ* from Sayyid Muhyi al-Dîn ibn `Arabî, *ḥizb al-bar*, *ḥizb al-naṣr* dan *ḥizb al-bahr*

from Abi al-Ḥasan al-Syażili. Furthermore, K.H. Muqri wrote the genealogy of the two Islamic magical books, namely *Syams al-Ma'ârif al-Kubrâ* and *Mujarrabât*. The following is the genealogy of *ḥizb* and the two books:

Genealogy of *ḥizb al-a'zam*:¹⁷

K.H. Muqri – Muḥammad Muḥsin – Sayyid Muḥammad Āmin Riḍwan – al-Syaikh ‘Abd al-Gani an-Naqsyabandi – al-Syaikh Ismâ’il bin Idris ar-Rûmî al-Madani – al-Syaikh Ṣalih al-Fullâni – al-Syaikh Muḥammad bin Sinnah – Maulâya al-Syarîf – Syaikh ‘Abd al-Qâdir at-Ṭabari – ‘Ali bin Sulṭân Muḥammad al-Qârî al-Harawi al-Maki.

Genealogy of *ḥizb* al-Imâm Muhyi al-Dîn ibn Zakariyâ Yahyâ ibn Syarîf al-Dîn al-Nawâwi:¹⁸

K.H. Muqri – al-Syaikh Muḥammad Muḥsin – al-Syaikh Muḥammad Amîn bin Aḥmad al-Madani – al-Syaikh Sururi bin Muḥammad az-Zawâwi al-Damanhûrî – Sayyid Ḥasan al-Quwaisni (?) – al-Syaikh al-Amr Akbar – al-Syaikh al-‘Ārif billâh Muḥammad bin Sâlim al-Hafni – al-Syaikh Muḥammad bin ‘Ali al-Yamanî al-‘Alawi – al-Syaikh Muḥammad bin Sa’id al-Din – al-Syaikh Muḥammad bin at-Turjimâni – al-Syaikh ‘Abd al-Wahhâb al-Sya’râni – al-Syaikh al-Burhân bin Abi al-Syarîf al-Maqdisi – al-Syaikh al-Badr al-Qibbâni (?) – al-Syaikh Muḥammad bin al-Khabâzi – al-Imâm Muhyi al-Dîn ibn Zakariyâ Yahyâ ibn Syarîf al-Dîn al-Nawâwi.

Genealogy of *ḥizb al-dûr al-a'lâ*:¹⁹

K.H. Muqri – al-Syaikh Muḥammad Muḥsin – al-Syaikh Muḥammad Amîn bin Aḥmad al-Madani – al-Syaikh ‘Athiyyah ‘Izzat al-Qumâsyi (?) – al-Syaikh Ibrâhîm al-Bâjûri – al-Syaikh ‘Abd Allâh al-Syarqâwi – Sayyidi Mustafâ al-Bakri dan al-‘Ārif billâh al-Syaikh Muḥammad al-Hafni – al-Syaikh Muḥammad al-Badri – al-Syaikh Ibrâhîm al-Kûrâni – al-Wali al-Syahîr Ṣafi al-Din Aḥmad bin Muḥammad al-Madani al-mausûm bi al-Qusyâsyi – al-Syaikh Abi al-Wahhâb Aḥmad bin ‘Ali bin ‘Abd al-Quddûs al-Syanâwi – al-Syaikh ‘Abd al-Wahhâb al-Sya’râni – al-Syaikh Zain Zakariyyâ ibn Muḥammad al-Anşâri al-Qâhiri – Ibn al-Faṭḥ Muḥammad bin Zain al-Dîn al-Marâgi al-‘Usmâni aṣ-Ṣufi – Abi al-Ḥasan ‘Ali bin ‘Umar al-Wâfi – al-Syaikh al-Akbar Muhyi al-Dîn Muḥammad ibn ‘Arabi

Genealogy of *ḥizb al-bar*, *ḥizb al-naşr* and *ḥizb al-baḥr*:²⁰

K.H. Muqri - Muḥammad Muḥsîn - al-Syaikh Muḥammad Amîn - al-Syaikh ‘Abd al-Gani - al-Syaikh Ismâ’il - al-Syaikh Şâlih al-Fullâni - al-Syaikh Muḥammad bin Sinnah - Maulâya al-Syarîf Muḥammad bin ‘Abd Allâh al-Daulatî²¹ - Abi ‘Usmân Sa’îd Qaddûrah - al-Syaikh al-Kâmil Sa’îd bin Aḥmad al-Muqri - al-Syaikh ‘Abd ar-Rahmân bin ‘Ali- al-Syaikh al-Burhân al-Qalqasyandi - al-Syaikh ibn al-‘Abbâs Aḥmad bin Muḥammad bin Abî Bakr al-Wâsiṭi- al-Syaikh al-Khatîb Şadr al-Dîn Abi al-Fath Muḥammad bin Muḥammad al-Maidûmi - Sayyidi Abi al-‘Abbas Syihâb al-Din Aḥmad bin ‘Umar al-Mursi- al-Quṭb ar-Rabbâni Abi al-Ḥasan ‘Ali bin ‘Abd Allâh bin ‘Abd al-Jabbâr al-Syazîli al-Syarîf al-Ḥasani.

Genealogy of *Mujarrabât al-Dairabi*:²²

Genealogy of Haji Muhammad Abdul Hamid Muhammad Muqri, from Syaikh ‘Abd as-Salâm bin Aḥmad bin Muḥammad Banân (?) - Syaikh Khalîfah bin Aḥmad al-Nabhâni - Sayyid Maḥmûd bin Sayyid Nâşir al-Bagdâdi al-Naqsyabandi - Syaikh al-‘Allâmah al-Sayyid Dâud al-Bagdâdi al-Naqsyabandi ‘alâ al-Mujarrabât al-Dairabi.

Genealogy of *Syams al-Ma’ârif al-Kabîr*:²³

Muhammad al-Muqri bin Sukiya al-Labuani Bantani - Syaikh Muḥammad bin ‘Abd al-Ḥamîd al-Fauni - Syaikh Muḥammad al-Hâsyim - Syaikh Muḥammad bin at-Tâwi - Syaikh Abi Yu’za - Syaikh Aḥmad al-Banâni - Syaikh Mâlik - Syaikh Muḥammad ar-Râji - Syaikh Aḥmad ‘Abd al-Awi (?) - Syaikh ‘Abd al-Wahhâb al-Ahmari - Syaikh Az-Zaki - Syaikh Muḥammad asy-Syinqîṭi - Syaikh Muḥammad al-Fûti Jalanaki (?) - Syaikh Abi al-Naşr - Syaikh Muḥammad bin al-‘Arabi - Syaikh Husein al-Fara....²⁴ - Syaikh Muḥammad al-Ṭabi (?) - Sayyidi al-Syaikh Aḥmad bin ‘Ali al-Bûni raḍiya Allâhu ‘anhum ajma’în.

Second, formulas that there is no written genealogy in the Script, such as formula to invite *hadam*²⁵ and *Asmâ’ Ahl al-Kahfi*,²⁶ or it only mentions one source, such as in the *wird of ḥasbuna Allâh* obtained from Syaikh Muḥammad bin ‘Abd al-Raûf²⁷ and *wird salawat* obtained from Syaikh ‘Abd al-Salâm.²⁸ We can find this category in the Script and it seems that it is the dominant category in the manuscript.

Third, the sources of the formula is written by K.H. Muqri in his Script. Such as the colophon in a page which is separated from the binding tells :

Kitâb al-Ṭib al-Ruhâni li al-Jism al-Insâni fi “Ilm al-Harfi, li al-râji min Allâh naḥwa al-musâwa Ismâ’il bin ‘Abd Allâh al-Magribi al-Şâwi, balagahu Allâh al-amalwawafaqahu li khair al-‘amalwamahabbah, amîn.

Perhaps the text, although it is not complete, can be found in page 397-430 of the Script. In this text, we can find description about the eminency of each alphabet.

E. Conclusion

As the last notes, it can be concluded that the communist revolt of 1926 in Banten has a relationship with Islamic mysticism in the form of *ilmu hikmah* or magical sciences and the network of the followers of *Qadiriyyah wa Naqsyabandiyyah* tariqa. The relationship is represented on the Script of K.H. Muqri, one of the leaders of the communist revolt in Banten as the successor of Haji Tb. Achmad Chatib, which is dominated by magical formulas. The variety of the magical formulas noted in the Script shows that K.H. Muqri is an expert in *ilmu hikmah* (magical sciences).

This article also shows that the network of the followers of *tarekat Qadiriyyah wa Naqsyabandiyyah* plays an important role. Eventhough there was no evidence when K.H. Muqri was taken oath as the follower of the *Qadiriyyah wa Naqsyabandiyyah* tariqa, and no notes on the genealogy of the tariqa stating the year of oath, it may be assumed that immediately before the revolt, he had been involved in the mysticism and in the Muslim brotherhoods (tariqa). His closeness with Haji Tb. Achmad Chatib, a son in law of Syaikh Asnawi Caringin—the religious teacher (*mursyid*) of the *Qadiriyyah wa Naqsyabandiyyah* tariqa and a charismatic ‘*ulamâ*’ of Banten at the time—had encouraged him to join in the tariqa networks.

Endnotes:

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²Magic, according to Haviland (1988: 210), is the belief that supernatural powers can be forced to be active in certain situations for both good and bad purposes by certain formulas. Such a definition is used in writing this article.

³K.H. Muqri also gave *syarah* or explanation on this kind of prayer.

⁴The Script, p. 80

⁵The Script, p. 444

⁶The Script, p. 83

⁷The Script, p. 357

⁸The Script, p. 351

⁹The Script, p. 80

¹⁰The Script, p. 21-22

¹¹It means “direction”

¹²The prayer is too long to write in this article

¹³The Script, p. 23-24

¹⁴It means *Sûrah al-Taubah*: 128-129

¹⁵It means it is wholeheartedly practiced.

¹⁶The prayer is too long to write in this article

¹⁷The Script, p. 108

¹⁸The Script, p. 109

¹⁹The Script, p. 110

²⁰The Script, p. 109

²¹The Script of K.H. Muqri merely noted Maulâya al-Syarîf, while I obtained his full name from the treatise of Muḥammad Dimyâṭi bin Muḥammad Āmîn al-Kalâhâni al-Bantani's work *Raṣn al-Qaṣr fî Khaṣâiṣ al-Hizb al-Naṣr*, p. 20. The intellectual genealogy of Muḥammad Dimyâṭi's *hizb al-naṣr* was through K.H. Muqri. I confirmed several names in the intellectual genealogy on the Script of K.H. Muqri from this treatise.

²²The Script, p. 370

²³The Script, no page number, because the paper is separated from its cover.

²⁴Not all texts can be read because several papers are ripped

²⁵The Script, p. 101

²⁶The Script, p. 434

²⁷The Script, p. 363

²⁸The Script, p. 364

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